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Turning the Pages

THIS March issue has been an exciting one to put together. We hope the reading will be as exciting an experience. Our request to the Presiding Bishop for some suggestions for Lenten reading met with a ready response (page 22). But Bishop Lichtenberger does more than recommend books; he writes them. His name appears on two recent publishers' lists: Seabury Press and Oxford University Press. The former has reissued *The Way of Renewal: Meditations for the Forty Days of Lent* (\$1). This book, originally prepared when Bishop Lichtenberger was Dean of Trinity Cathedral, Newark, New Jersey, presents a selection of great passages on some of the Lenten themes and hopes to encourage the reader to turn to the sources of these quotations himself.

The Presiding Bishop appears as contributor in the Oxford book, *The Liturgical Renewal of the Church* (\$3.25) edited by Massey H. Shepherd, Jr. The papers in this volume were presented originally at the Liturgical Conference held in May 1958 in Grace Church, Madison, Wisconsin. The Presiding Bishop's chapter is titled *The Social Implications of the Liturgical Movement*. Other contributors to the volume, which is an attempt to give a comprehensive treatment to the thought and activity of the contemporary Liturgical Movement in the United States, inclusive also of Protestantism as well as of Roman Catholicism, include T. O. Wedel, W. H. Nes, John O. Patterson, Massey H. Shepherd, Jr., and Arthur C. Piepkorn. The last named, the only non-Anglican included in the book, is Professor of Systematic Theology

continued on page 2

Yes: FORTH Subscribers will
receive the **EPISCOPALIAN**

Several Forth subscribers have asked if they will receive the *Episcopalian* next month. Subscribers to Forth most certainly will receive the *Episcopalian* without extra cost for the full length of their current subscriptions (see page 23).

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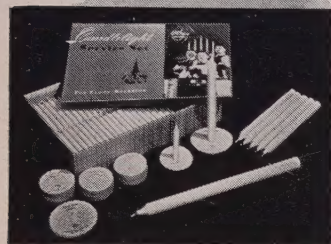
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Turning the Pages

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in Concordia (Lutheran) Seminary, St. Louis, Missouri.

Other National Council officers are also on the spring book list. Morehouse-Barlow acting for London's A. R. Mowbray announces *They Became Anglicans: Personal Statements of Sixteen Converts to the Anglican Communion* edited by Dewi Morgan (\$2.25). One of the sixteen is John W. Reinhardt, Director of Promotion for the National Council. And it is a well-known company who witness in this book: Robert Gordon Arthur, Joost de Blank, Roland Koh, Emod Brunner, and John Lawrence to name but a few.

The University of Chicago list includes *Nicholas Biddle: Nationalist and Public Banker, 1786-1844* (\$7.50) by Thomas P. Govan, Chairman of Faculty Work in the College Work Division. Dr. Govan who taught history at Tulane, the University of the South, and the University of Virginia before becoming an officer of National Council has written a definitive biography of one of the most controversial men of the early nineteenth century. It is a revisionist's attempt not only to exonerate Biddle in history, but to seriously challenge many myths and beliefs concerning our national life and economic history, revisions that will cause re-evaluation of our concepts of the Jeffersonian and Jacksonian eras.

And Now Lent

Ash Wednesday is upon us and Lent has begun. Elsewhere in this issue (page 7) the Rev. Howard W. Harper writes entertainingly of this season which is so often misunderstood and misused but which can be a time of great renewal and enrichment. For more than three-quarters of a century, too, it has been a time when the Church's children have turned their thoughts to the world beyond the parish. This attention today finds some expression through the Church School Missionary Offering to which most of our pages this month are devoted. The report of last year's effort is given on page 20. —W. E. L.

FORTH

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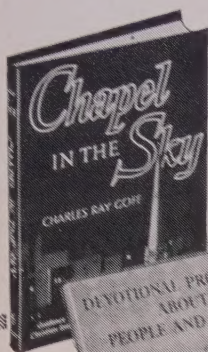
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THE COVER this month depicts the objectives of 1960 Church School Missionary Offering. Latin American scenes on the top panel suggest the need for theological education for nationals in Latin America; on the lower panel, a campus motif shows the second objective: new buildings for college work.

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HEAVENLY FATHER, recall to our minds thy great goodness. Enkindle our hearts with love. Make us willing and bold to draw near to thee in prayer, through Jesus Christ our Lord.

O GOD, by whose Spirit we are led into the wilderness of trial; Grant that standing in thy strength against the powers of darkness, we may so win the victory over all evil suggestions that with singleness of heart we may ever serve thee, and thee alone; through him who was in all points tempted as we are, thy Son Jesus Christ our Lord.

—JOHN W. SUTER

O GOD of light and truth we pray for the entire academic community, that those who teach may be taught of thee, and that those who learn may be guided by thy Spirit and instructed of thy heavenly wisdom; through Jesus Christ our Lord.

ALMIGHTY GOD, who has promised that wheresoever thy Name is recorded there wilt come with thy blessing, look with favor, we beseech thee, upon our endeavors to establish a theological seminary in the Caribbean worthy of thy Holy Name. And do thou move the hearts and wills of all to give and serve until our purpose is accomplished, to thy honor and glory, through Jesus Christ our Lord.

O BLESSED CHRIST, who didst draw near to thy disciples as they walked together by the way and were sad, so draw near to us as we journey along our daily way. Open to us the meaning of life, and reveal thyself as our strength and our companion; as thou art our Lord and Saviour evermore.

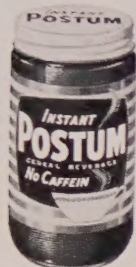


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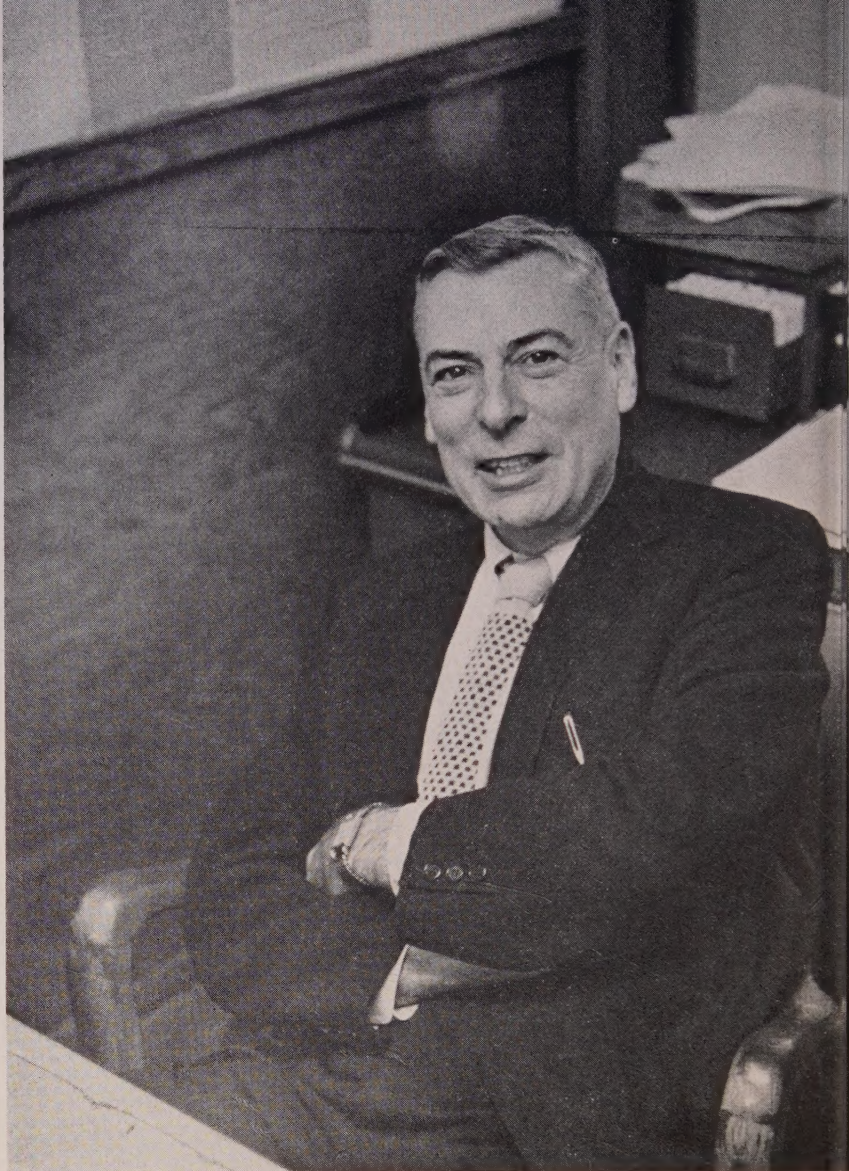


Editorial Remarks by
an Editor who is not
the Editor of *Forth*

ONE fact an editor learns early in his professional life: it takes more than himself to produce a magazine. This is particularly true of Church periodicals. Without colleagues, without faithful readers, without the clergy and other Church leaders to support the efforts of the editors, no Church magazine can function properly.

Next month FORTH will become THE EPISCOPALIAN. Management of the Church's officially sponsored national journal will shift from the National Council to the Church Magazine Advisory Board authorized by General Convention in 1958 and appointed by the Presiding Bishop in 1959.

On this page the incoming editor has requested the privilege of a few incoming remarks. This request has



WILLIAM E. LEIDT

THE STANDARD BEARERS

By Henry L. McCorkle

been granted without question by the publisher and editor of FORTH, who might not have granted permission had he asked to read these comments.

In the months to come you will be learning about some of the people who will be helping to produce THE EPISCOPALIAN. Now I would like to talk about one of the special persons who has made this venture in magazine journalism possible.

For nearly forty years, this charm-

ing man with the big smile and the distinctive voice (it has some of the quality of soft wood going through a buzz saw) has been an outstanding layman in the Church.

Unable to get to China as a church school teacher following World War I, the young Harvard man came to the newly organized National Council of the Episcopal Church in 1922 as an officer in the Missions Department. In 1929 he was appointed associate editor of *The Spirit of Missions* (FORTH, Feb-

ruary, page 10). And he has been in Church journalism ever since.

Many of you may suspect by now that I am talking about William E. Leidt, the editor and publisher of FORTH. I am. For more than thirty years, William Leidt has served the Church as missionary, teacher, historian, and editor. He recently has written *Publicity Goes to Church*, and has written and edited scores of handbooks, leader's guides, and pamphlets on everything from Every Member Canvass to Philippine mountain people.

William E. Leidt has been wearing two hats for the past seventeen years. He has been editor of FORTH and also Director of Publications for the National Council. In the latter post, he has been responsible for the publication of many millions of pages of literature each year. He will continue this exacting, essential job

continued on page 25

Things that the teacher
told the class about Lent
while you were probably
looking out the window

NOBODY but English-speaking people call this season Lent. Everyone else uses a term that refers either to the duration of the season, like the French *Carême* and the Italian *Quaresima*, which are both derivatives of the Latin word for forty, or the German *Fastenzeit* and the Dutch *Vasten*, both of which refer to the fact that this is a time of fasting.

Lent comes from our earthy Anglo-Saxon ancestors, whose primary interest seems to have been in what was going on in Nature at this time of year. Their word was *lencten*, which means just what it sounds like: lengthen. This was Spring, the season of the lengthening days.

If an Anglican in the Southern Hemisphere wanted to be literal about it, he would have to say that the official name does not fit the conditions he lives in. The seasons down there are exactly the opposite from ours, and he is observing this time of "lengthening days" just when they are actually getting shorter. So far our brethren in Australia or Brazil or South Africa have not presented this to the Church as one of their major problems.

Lent lasts forty days, but that is not an ancient development in the life of the Church. Originally it was probably forty hours, from some time on Good Friday afternoon to Easter morning, and was a strict and rigid fast. It was not until 840 A.D. that the season, after several variations, settled down to its present Ash Wednesday-to-Holy Saturday duration.

Sundays do not count in Lent, partly because of the arithmetic of it. If they did you would have forty-

six days. But more importantly, Sunday cannot be anything but a festival day. Let the bluenoses say what they will, Sunday is the day on which the Lord rose; every Sunday is a little Easter, and a gloomy, sombre Sunday would be a contradiction in terms.

After the original forty-hour fast died out, fasting was not the chief feature of Lent. It was a season in which the faithful made special pleas for God's mercy, and were expected, naturally, to be willing to show mercy themselves. Kings released prisoners; masters pardoned slaves; enemies forgave each other and patched up their quarrels. Fasting got back into the picture partly because Christians inherited from the Jews the tradition of always fasting before a great festival, but also, and quite logically, as a way of enlarging the area over which one can extend mercy. The less you eat the more money you save. In earlier times the savings on the grocery bill were given in alms. This was routine.

Over the years, though, the fasting made such a comeback that it, for its own sake, became almost the whole point of Lent. Civil law as well as Church law required that no one eat meat or eggs or anything made with milk during the forty days. In England in 1570 a law was passed which provided that if you broke this Lenten regulation you had to pay a sixty-shilling fine and go to jail for three months—and you may be sure they did not give you any meat, eggs, or milk in prison even after Easter.

The Puritans thought all this observance of special days and seasons

continued on next page

By the Rev.

Howard V. Harper

Director, Laymen's Work

FORTH

MARCH 1960

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was popish nonsense and from their time on (seventeenth century) the rules were not enforced, but it was not until 1863 that these laws were repealed.

The restrictions on food still show up in some of our present and happiest traditions. In many a parish house you will soon see signs about a pancake supper to be held on the day before Ash Wednesday, but you will not find one participating parishioner in ten who knows that the reason pancakes are eaten on this day is that they are made of things, eggs, milk, fats, that have to be used up before Lent begins. This is how that last day got the name Pancake Tuesday.

The French call it *Mardi Gras*, which means Fat Tuesday. This is what all the fuss is about in New Orleans on this day. They are (in theory nowadays) getting rid of all the forbidden fats. If people knew this generally, the chances are you would see fewer placards announcing a Mardi Gras to be held on some Tuesday night in October.

The word *carnival* has suffered a similar deterioration. It came from a combination of Latin words meaning "farewell to meat," and referred only to the day before Lent began. Literally, you cannot have a carnival any time except on the Tuesday before Ash Wednesday, any more than you can have a Fat Tuesday any other time.

There is also a serious aspect of this day and a serious name, Shrove Tuesday, to indicate that it was not all hilarity and overeating. This was the day which everyone went to confession to be shriven, that is cleansed, before entering upon the long, solemn season.

What Does the Church Say?

If you want to know what the Church now says about the Lenten fast, look at page xxxii in the front of your Prayer Book. It does not mention any specific food you can or cannot have, but it tells you quite definitely that abstinence is expected.

While you are looking at that you also will see that there are two days on which fasting is unequivocally required: Ash Wednesday and Good Friday, both of which fall in Lent.

Here are a few other bits of un-

classified information about Lent:

Lent is not mentioned in the Bible.

Lent does not end on Easter, as many people mistakenly suppose. It ends on Holy Saturday.

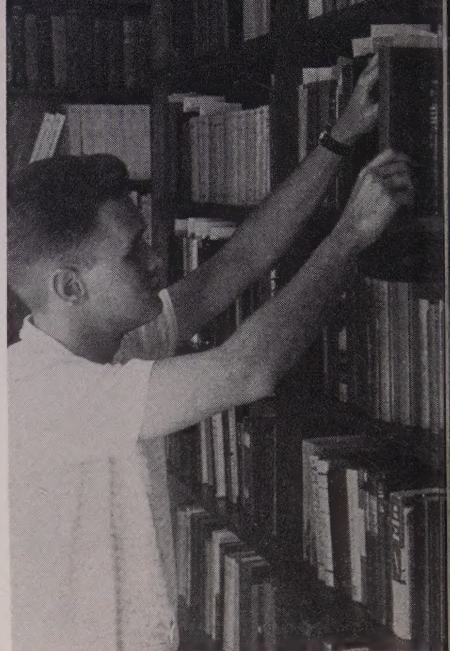
Passion Week is the next-to-last week in Lent. Some have the notion that Passion Week and Holy Week are the same. They are not. Holy Week is the last week in Lent; Passion Week is the week before that. These two weeks together, however, are called Passiontide. Admittedly, it is confusing, but it should not be beyond the average intelligence.

How Many Is Forty?

The reason they settled on forty days (after experimenting with periods varying from a few days to several weeks) is open to a number of explanations. The most popular one is that our Lord fasted forty days after His Baptism, before beginning His ministry. But it was also pointed out that Moses went without food forty days on Mt. Sinai; that Elijah had fasted for forty days; and that the Israelites had endured hardships in the wilderness for forty years after their escape from Egypt. Forty was an important number with the Jews, and consequently with the early Christians. What it really meant was simply "many."

Perhaps the best reason for a forty-day season of penitence and good works was given by Pope Gregory the Great, who pointed out that that number of days was approximately one-tenth of the year, and said "Offer unto Him also the tithe of your days."

Some people these days reject fasting on the ground that God is not the kind of God who would just be pleased with human discomfort. They miss the point entirely. Fasting always has been an instrument of self-discipline. Man's preoccupation with the physical necessities diverts him from attention to deeper values. A season set aside for de-emphasis of the physical does not mean there is some magic by which we influence God with our suffering. It means that, joining together and supporting each other all at the same time of year, we stop and take a long-term look at what is really important in this life.



BEGUN in 1950, Bishop Thomas memorial library now has 2,500 usable volumes

TWO young men were ordained priests recently in Trinity Cathedral in Pôrto Alegre, Brazil. The form and manner of the service were exactly as that used all over the United States: as priests of the Church of God they made certain vows and promises, and they now stand in the same traditions of Bible, sacraments, and ministry as every priest in the United States. There was only one difference in the service that I witnessed here; it was in Portuguese. The two young men are just a part of the stream of priests who have come from the *Seminário Teológico* of the Brazilian Episcopal Church for nearly sixty years. Without this seminary, there would be but few priests in Brazil.

Pôrto Alegre, the heart of a metropolitan area of almost one million people, has doubled in population since 1930. It is the capital of Rio Grande do Sul, the southernmost state of the country, a state known in the rest of Brazil for its *gaúchos* or cowboys. It is also a port for ocean-going ships, a center of industry with skyscrapers, television and two booming universities, including two medical schools and a great center for psychiatry and mental health. Its subtropical climate, which requires overcoats in the winter months of July and August, has little in com-

● A missionary to the Brazilian Episcopal Church, Mr. Martin is a member of the faculty of the theological seminary at Pôrto Alegre.



BOOK stalls display translations of popular U.S. books, as well as Brazilian authors

A Church of Yesterday in a Land of Tomorrow?

By Steele Wade Martin

THE RISING GENERATION OF BRAZIL'S LEADERS MAY DRIFT AWAY FROM CHRISTI- ANITY PRESENTED IN GRADE-SCHOOL GARB

mon with the steaming tropical heat of the Amazon region, and its pulsating tempo of life does not fit the usual picture of the land of the coffee bean and rubber tree.

Brazil has often been called a land of contrasts; skyscrapers and street markets, jet planes and oxcarts all are part of present-day Brazil. Yet even more striking than such contrasts are the rapid and profound changes that are taking place in Brazilian society. A social and cultural revolution has been in progress for some years and has transformed the life of the nation. It has conquered the cities and larger towns and is now pushing into the countryside. Today there are branches of Pôrto Alegre's two universities in places that until recently were frontier towns of the hinterland. The growing middle class can listen to fine music on FM radio or go to internationally famous motion pictures.

The industrial and social revolution has brought with it great educational progress, but the situation is still unstable and transitional. For example, although excellent univer-

sity education, equal in quality to that of the United States or Europe, is tuition-free and widespread, only a small number of students can take advantage of it because of the high

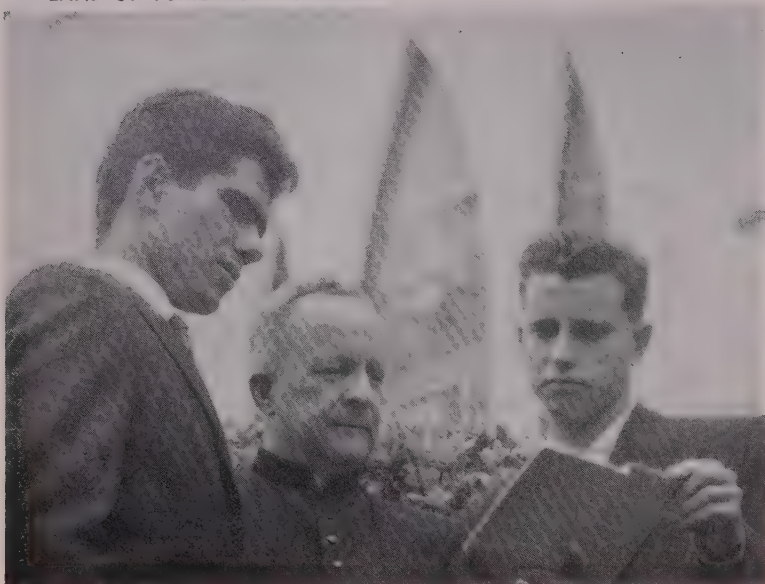
cost of high-school education and because in many places in the interior primary schooling is simply not available. There is still much illiteracy and child labor in Brazil.

Twenty-two years ago, after the great explosion of new and expanded university education had hit Brazil, the Rt. Rev. William M. M. Thomas of Brazil said: "The training of candidates for the ministry is at once our greatest problem and our greatest hope." This is still true, though some significant improvements in the seminary have been planned recently. Minimum entrance requirements have been raised from the completion of nine years of school

continued on next page



MORE and better books in Portuguese are essential for the Brazilian Church, which celebrates its 70th anniversary this year



During seminary's Campaign for Vocations, future students discuss curriculum with the Ven. Nataniel da Silva (center)

to twelve. The seminary will soon have a full-time course of studies, so that a student can no longer combine his seminary course with completion of his high-school course, as was often done in the past, nor will he be able to attend university courses full-time while at seminary.

Since present standards are still below requirements under new state laws for a license to teach most school grades, there is still much room for improvement. To help with leadership needs, students from one diocese are being encouraged to take university work before seminary, while plans are being laid to lengthen our course from three to four years for other students.

There are now eleven seminarians. The faculty includes Archdeacon Nataniel da Silva, who teaches history and is rector of Ascension Church with 400 communicants, editor of the monthly Episcopal magazine, and a history teacher at our Episcopal Southern Cross School. He is also an instructor at one of the outstanding state high schools in the city. The Rev. Jaci Maraschin, who spent two years taking post-graduate training at General Seminary in New York, combines his full-time teaching work with the job of administering the seminary's business, employees, and treasury, and acting as the seminary organist. His experience in writing courses in Christian Education for church schools in Brazil makes him an invaluable pro-

fessor. He is one of the few people who have visited all of the parishes and mission stations in Brazil. The jobs of building up the library and being pastor of the English-speaking congregation of Pôrto Alegre belongs



Three bishops in downtown Pôrto Alegre for a meeting about the seminary: (left to right) Bishop Krischke, Bishop Simões, and Bishop Sherrill. Photographs of the three present bishops together are rare.

to the author, who combines them with a full-time teaching position.

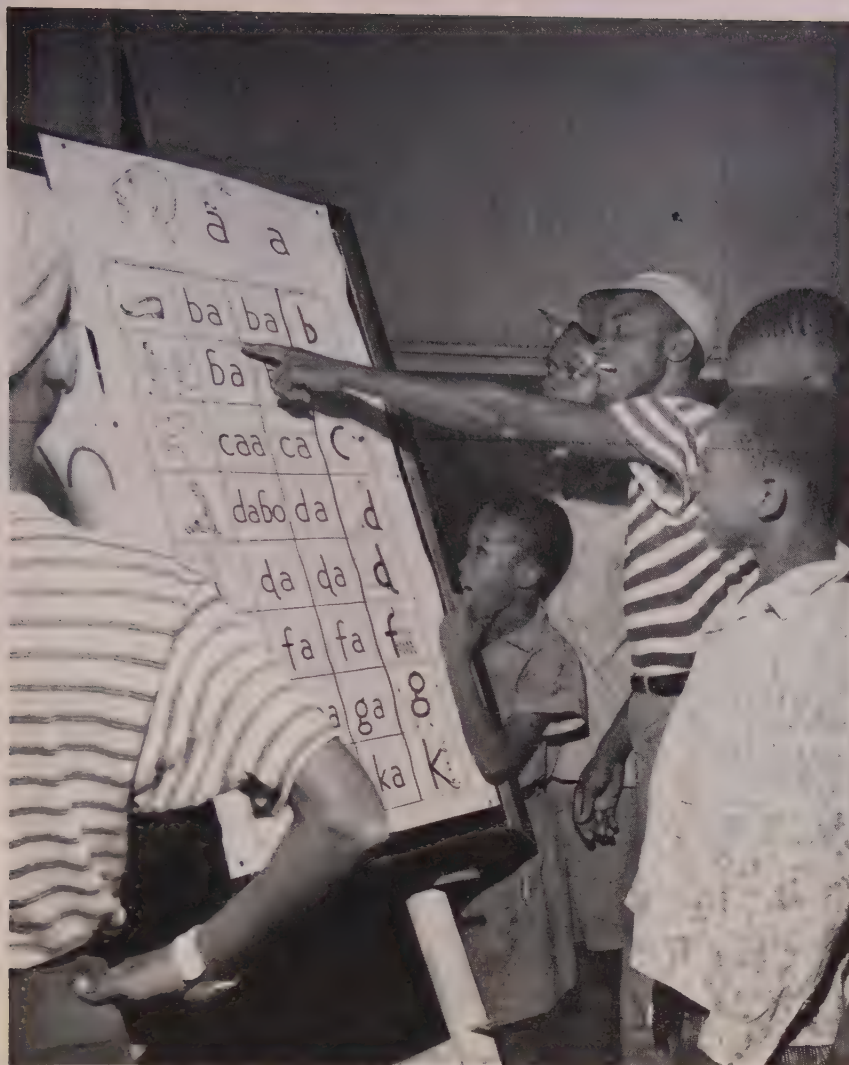
There is great need to raise the standards of theological training and to work towards a thoroughly Brazilian seminary. Perhaps the greatest

need is for more qualified faculty members: we have the smallest faculty of any non-Roman seminary in Brazil. And though the Church has shared in the population explosion of Brazil, the student body of the seminary has not grown much since the days of Bishop Thomas and Bishop Kinsolving. These challenges are being considered by the bishops of the three Brazilian dioceses.

One encouraging step in helping the seminary to meet the rising living and educational standards of Brazil has been the recent improvement of the library. Begun in 1950 as a memorial to Bishop Thomas, the library had reached a strength of 500 usable books by 1959. This year, thanks to generous gifts, we will begin the fall term in March with about 2500 books. Clergy in the Diocese of Rhode Island, in addition to a financial gift, contributed 800 of their personal books. The Missionary Society of the General Theological Seminary gave many new books and sets, while the Celtic Society of the Church Divinity School of the Pacific has helped to buy books in Portuguese and Spanish. And the

Church Periodical Club continues unfailing aid in quantity and quality. Thanks to these gifts, we now have a library about one-fourth in Portuguese and Spanish, a language

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This is the second of two articles taken from Mr. Turner's address to the Missionary Society of General Theological Seminary at its recent annual meeting. The first article, "A Hazardous Vocation, Without Bounds," appeared in the February issue of FORTH.

The Christian Imperative

DESPITE the far-flung image of the Ugly American, we Americans retain the respect and moral leadership of the West in its Cold War with the East. Even with the persistent memory of *Yanquismo* and the worldwide miasma of suspicion, much of the Latin American, African, and Southeast Asian world in some measure consciously imitates, and even envies this our civilization. Americanization is for many of these

people their cherished hope and goal.

These areas—Latin America, Africa, Southeast Asia—consist largely of "uncommitted nations" and "underdeveloped countries." All of them are objects of special Anglican missionary concern. And all are candidates for a cataclysmic outburst of national ambition or industrial development or social revolution, or all three. Indeed, in most the pace of social transition, political self-awareness, industrial growth, and urban expansion has notably quickened recently. In the contemporary struggle for the minds and loyalties of men, the people of these areas are in danger of revolutionary engulfment and subhuman pawndom.

Requisite to the missionary task is the quality of understanding; understanding of the purpose of the missionary enterprise as the bringing of all men to Christ; understanding of the total involvement of the total Church in the missionary enterprise; understanding, too, of the conditions of those to whom we carry the Good News, and understanding of the human and other resources available to promote the work.

We Churchmen of the twentieth century badly need to get over our nineteenth century ideas about missions. To too many of us, a mission is something dependent. A mission is a form of institution that subsists on largesse and charity. "It may be

continued on next page

By WARREN H. TURNER, Jr.

Executive Assistant
to the Presiding Bishop

in a remote country; it may be in the heart of a city; it may be in the countryside, or it may be in a new Levittown—if it's dependent, it's a mission." How shocking! We still talk about "supporting missions and missionaries" as though this were an optional work of mercy rather than an inescapable one of evangelism. And then, there are such all-too-widely held ideas as that missions are undertaken to further the growth of the Episcopal Church, or, at least, the Anglican Communion.

Somehow we have to get back to

that in a real way "there go I." But, alas, missionaries for us are too often *they* and so seldom *we*; worse, *they* are a virtual abstraction, people who lead unlikely lives in unlikely places for what must be unusual reasons. How is it that we Episcopalians have so little identity with those who go in our stead into areas of society and geography not accessible to us? We need to understand that when we send them, wherever it may be, they assume for and with us *our* task of developing there a relevant ministry.



If it's
dependent, it's
a mission.
How Shocking!

first principles, to *understand* that our only purpose in undertaking a given work in a given place among a given group of people is to plant there among them the Apostolic Church. We go or come there not to establish parochial patterns, nor to spread Western culture, nor to bring the advantages of American civilization; rather we come to bring by word and sacrament the healing, reconciling ministry of the Holy Catholic Church. In any particular case, the relevant mode, means, or technique may well involve Episcopalian forms, Occidental ideas, or American technology; but in every case these are but God-given tools for the task. Our objective is always after the model of the Apostles to establish a Church that will itself be missionary from the outset.

An essential part, therefore, of our understanding should be that we maintain or establish a mission because it is our vocation. Part of this understanding is that, but for the barriers of geography, training or vocation, some other missionary in a particular situation or in a particular country would be ourselves. "There, but for God's calling go I." And we need badly to understand

We need, also, to understand the dangers inherent in the institutionalization of our missionary endeavor. We Episcopalians have a dramatic propensity for erecting permanent structures for ministering to transitory or, at least, impermanent situations. What squandering of our resources is represented in some of the masonry monuments we have erected where people no longer live! What a waste are the irrevocable trusts and endowments perpetuating an obsolete or no-longer-relevant work! We need to understand both the advantages and the limitations of institutional approaches to our missionary vocation. We need to understand how to decide whether to institutionalize a particular segment of work.

And, of course, we need to understand where and with what resources we will carry out our witness. Surely, the least we must do as stewards of the opportunities, treasure, talent, and time given us is to plan their most advantageous exploitation. Surely, informed selection of work, men, and tools is a necessity; surely we need to understand the why and the how of planning the missionary enterprise. A word of caution: we

can never forget that we live in the Church militant, not the Church victorious. In today's atmosphere of success, in the milieu of an America that evaluates everything in terms of statistical or quantitative accomplishment, the development and prosecution of plans for the deployment of our Christian resources must never be predicated on some yardstick of success.

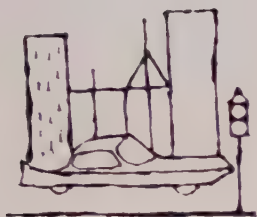
In short, missionary outreach in the second half of the twentieth century with all its sputniks and H-Bombs and Cold Wars and successes and mass neuroses and vulgarity and suburbia and inflation and listlessness and sin calls for the very best God has given us. It calls for competence in every area of witness. It calls for a sense of strategy. It calls for penitence. It calls for personal identification. It calls for zeal. It calls for understanding. It calls for the highest, and, in the language of the teen-agers, the most. Realism, hard work, grubbiness, discouragement, failure, humility, and patience, until seventy times seven—these are integral parts of our joyous vocation to be the Church.

To be: The Christian imperative is first and foremost an imperative to be. To be born again, to be transformed, to be a worshipping community, to be a holy nation, to be the Body of Christ, to be the colony of heaven on earth, to be a royal priesthood, to be indwelt by His Holy Spirit, to be fools for Christ's sake. Our Lord calls us together from the world, and, obedient to His command, we are driven into the world in these capacities to be the Church.

To be the Church: a Church in whose life the relevance and importance of the Gospel are crucial, a Church to whom the only matter of real importance is that Christ's victory is ultimately assured regardless of our frailty, a Church with an urgent sense of vocation, a Church that glories in its cross. Such a Church knows that there is nothing optional about the missionary task. In this Church the duplex envelope is unthinkable. In *this* Church there is little room for parochialism, diocesanism, or denominationalism. In this Church the treasures of our parochial, diocesan, and Anglican heritage exist to be put to work for the glory of God in carrying the whole faith to the whole world.

A Message FOR CHURCH SCHOOL CHILDREN

from THE PRESIDING BISHOP



NO part of the church school's work, it seems to me, is more exciting than the time spent in studying about missions and missionaries. These are the people who work at sometimes strange-seeming work, sometimes in strange lands. They are sent there by the whole Church to do the work of the whole Church, as our representatives. And church schools are an important part of the whole Church.

Some church schools are studying missions right now, since in many parishes a large portion of the season of Lent is devoted to studying the places where the Church's missionaries are at work, and especially where the Church School Missionary Offering will be spent.

This year, church school missionaries will be learning more about the Church's work in helping young men in Latin America to study for the priesthood, so that they can do a better job of telling their countrymen about Christ. Of particular interest are plans for a new seminary to be built in Puerto Rico to train leaders for the Church in the lands around the Caribbean Sea.

At the same time, we are concerned about the Church's ministry in colleges and universities in the United States, and part of the 1960 Church School Missionary Offering will be spent for the work of these missionaries closer to home.

Some people have said that children do not care about such things as seminaries in the Caribbean or ministers in colleges. Young people need to learn how to be good "stewards," how to give back to God, in His Church, some of the very good things that He has given us. This is important indeed. But a real interest in the work that is being done with your offering is just as much a part of the lesson of the Church School Missionary Offering. We ought to care, if we are church school missionaries.

Together with learning to know our Lord, learning to be His missionary is about as important a task as there is.



EACH IN HIS
OWN LANGUAGE

The Key to a Strong Church in Latin America

Tomorrow is the Preparation Today of Young Nationals for a Ministry to Their Own People

ROW upon row of Haitian communicants kneel at the crude altar rail of a mountain mission and devoutly partake of the Body and Blood of their Lord. The celebrant is one of them . . . same tongue, same race, same nationality, same Faith. These people know Jesus Christ in mind and heart today because the Church cared enough about them to send men and women to preach and teach, to bring light into the darkness of their lives. As they gather in their church praising God, the street outside is full of others who do not believe, do not worship God, and who are caught up in superstition and voodoo practices that keep them in constant fear.

There are other Christians in the village who partake at the altar of a different Church, the Roman Catholic. It is a great mistake, however, to let their strength in society and political life distract or discourage the Episcopal Church from its own mission in Latin America.

Latin America presents a confusing picture to most *norteamericanos*. There is a tendency to dismiss the nineteen republics to the south too easily as being all alike. Actually there is tremendous variety in the customs, the peoples and their concerns, in Mexico and Haiti and Panama, in Brazil, Cuba, and Guatemala. These are distinct countries, each with a great deal of national pride. They will not be mixed.

Yet at the same time, it is important to recognize their common heritage. Their languages arise from a common root—Latin. There is a

fiery element in their politics, alien to the northern countries. Wealth and great poverty live side by side, as they have for centuries, with a rising middle class coming as a new element in the social and economic structure. And of course, there is the might of the Roman Catholic Church encountered in all phases of community life in schools, in labor unions, charitable work, and government. The similarities, yet differences among these Latin American countries make them a unique missionary area for the Church.

It is an accepted fact in missionary strategy today that the foreign missionary is a temporary necessity for every new Church. But the real fulfillment of the Church's life will never come about until the leadership has been taken over by men native to the land. The foreigner does not think the same or talk the same. If the Gospel is to reach to the very depths of another man's soul, it must be communicated in terms and language which relate to his own experiences.

But this is not the only reason that the Church's great emphasis today is on the development of local leadership, an indigenous ministry. Christianity can never be identified with one nation more than another and this is the great danger in domination by foreign missionaries. Jesus Christ first met the world in the natural context of daily life in Israel. Today He most effectively confronts each of us in terms of our own daily lives and personal experiences. To a Cuban He must seem

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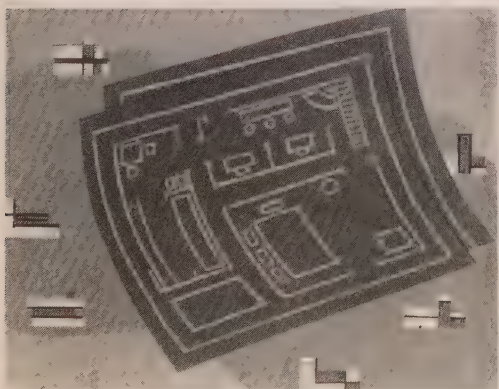
When the Church goes into other lands, at first it is a foreign Church there



Every mission's aim is to stop being a mission and become a national Church



The Church looks to the day when full responsibility will be in the hands of the people



A central, well-equipped, well-staffed seminary is planned for the Caribbean



To train men and women to be effective Christian leaders for their own people

"Each in His Own Language," from which these illustrations were taken, is a 16-millimeter film strip explaining the need for more and better seminary training.

as a Cuban, to a Puerto Rican He must have a place in the Puerto Rican life. This only becomes possible when there are Cuban clergy, Puerto Rican clergy, Brazilian, Costa Rican, and Mexican clergy, to preach the Gospel of Christ to their own people. Christ is not a matter of export or import. He is native to the whole world.

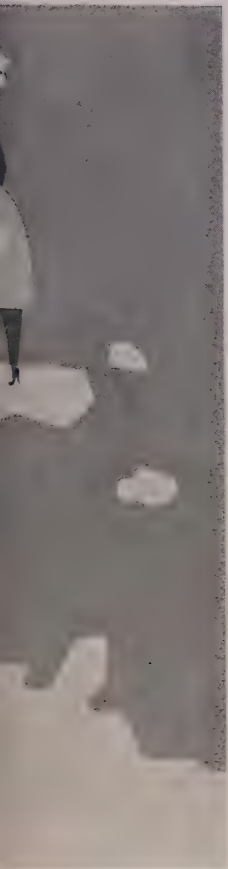
The training of a national clergy throughout Latin America is of great concern to the Church today. Various attempts have been made to train them under a local priest, to send those who are qualified to the United States for training, or to make training available by developing small diocesan seminaries in each country. As a result there are now three bishops and 151 priests ministering to their own people in Latin American missionary districts. They are indeed the backbone of the Church there today. With growth and new challenges, however, it is essential that more adequate opportunities be provided for the training of clergy in Latin America. It is essential that their number be increased and that succeeding generations of clergy have the benefit of a generally higher standard in their training. The key

to a strong Church in Latin America tomorrow is the preparation today of young nationals for a ministry to their own people.

This is one of the objectives of the 1960 Church School Missionary Offering. Most of the overseas portion of this Offering will be devoted to the building of a new Seminary to serve the entire Caribbean area. With resources combined in one Seminary, which will be built in Puerto Rico, it is expected that a better faculty can be assembled and a higher standard can be maintained than would be possible if several smaller seminaries were to be attempted by the different missionary districts. In addition, students will be able to maintain some link with their own cultural background while they are in training, seeing the practical application of all that they learn. Funds from the Church School Missionary Offering will bolster the programs in the two existing seminaries, which are now playing such an important part in the training of Latin American clergy . . . the Union Seminary in Matanzas, Cuba, and the seminary of the Brazilian Church in Porto Alegre.

The value of the Church in Latin America is measured in terms of the

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al ministry

Men everywhere must hear Christ speak: each in his own language



nslate and publish materials for
men who speak Spanish and French

ational Coun-
Latin America



IN their earliest days, colleges in America had a number of things in common . . . nature of curriculum, size, and geographical identity. Primarily liberal arts colleges with fewer than a hundred students, they were most likely to be situated in the eastern section of the United States.

As time went on and traditions were established, colleges shared other qualities, less definable and

more picturesque. The Rev. Thomas van B. Barrett, describes those of his day:

"Every college was built on a hill. There never was a college founded in a valley. To be sure, some were so low down you had to get to them on a subway, and a couple of others were all in one skyscraper, but the alumni always spoke affectionately of 'going back to the hill.'

"All colleges had two things which came under the heading of architecture. One was called the most beautiful example of Tudor or Gothic in America . . . sometimes a dormitory, sometimes a dressing room for the debating team, but there was one on every campus. The other was known as the Old Administration Building. It looked rather like an old Mississippi River steam-



In modern Canterbury club rooms in Columbia, Missouri,



or crowded all-purpose Canterbury House at Colorado State College

No Longer Is College Work Simply a Series of Sunday Night Gatherings



boat run up on top of Plymouth Rock.

"Every college faculty had a man with a pipe who was one of the seven men who understood the Einstein theory.

"Every college had a professor at work on an epoch-making book. You didn't see him often because he spent so many epochs on his book."

attempts at College Work came shortly after World War I and evolved in the environs of the eastern liberal arts college. At best, in those days, College Work was a series of Sunday night gatherings, an opportunity for tea and conversation for a handful of students. Today in its ministry to more than 700 colleges and universities, the program of College Work is as versatile



through town-and-gown parish at VMI or on-campus



chapel at Florida State, the Church is reaching students

Traditions remain, even the mythical ones, but structures change externally and internally. Along with physical expansion and an increase in students and number of institutions there emerged a new concept of the college community. Today the large university is predominant on the American scene, a network of diverse activity involving and influencing thousands of students, graduate students, faculty, and administrators, affecting scores of others not directly related to the academic life.

Paralleling the changing picture of the college itself is the Church's perception of its College Work. First

as its settings. At work in the academic community are approximately eighty-five full-time chaplains, fifty-five part-time college chaplains, and eighteen full-time women college workers.

College Work is recognized today as more than a means of gaining converts or providing a religious center for students. Its role is a prophetic one—continuously to remind students, staff, and faculty of their true purpose and to be on hand should they forget.

To further this aim, chaplains and college workers operate in a variety of settings. One way in

which the Church reaches out to a college community is through the university congregation, a congregation that has come into being because of a college or university. The congregation consists of students, faculty, and administrators. The worship, life, and program are geared to the academic community. At the University of Florida, for example, the student chapel is a typical parish, with weekday services, Sunday services, altar guild, church school, and study programs. Communion is celebrated in the homes of married students and fac-

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1959 Church School Missionary Offering

RECEIPTS APRIL 1 THROUGH DECEMBER 31, 1959

Alabama	\$ 6,295.73	Nevada	503.56
Alaska	1,241.23	Newark	12,923.36
Albany	4,756.50	New Hampshire	\$ 2,128.20
Arizona	2,398.12	New Jersey	6,128.47
Arkansas	2,748.83	New Mexico & SW Texas	1,913.58
Atlanta	3,172.32	New York	9,330.41
Bethlehem	6,451.48	North Carolina	7,242.05
Brazil	North Dakota	622.13
California	11,056.75	Northern Indiana	5,815.24
Central America	347.96	Northern Michigan	734.17
Central New York	5,232.43	Northwest Texas	2,037.61
Chicago	5,607.63	Ohio	11,226.88
Colorado	4,437.67	Oklahoma	2,499.12
Connecticut	19,447.04	Olympia	4,466.99
Cuba	1,135.96	Oregon	4,728.69
Dallas	491.90	Panama Canal Zone	421.91
Delaware	3,547.12	Pennsylvania	24,500.00
Dominican Republic	64.40	Philippine Islands
East Carolina	18.17	Pittsburgh	5,607.79
Eastern Oregon	515.20	Puerto Rico	350.00
Easton	2,345.96	Quincy	1,010.39
Eau Claire	102.41	Rhode Island	5,768.08
Erie	2,568.23	Rochester	4,517.81
Florida	3,234.50	Sacramento	744.91
Fond-du-Lac	1,521.92	Salina	702.01
Georgia	2,115.63	San Joaquin	1,988.57
Haiti	62.55	South Carolina	1,686.29
Harrisburg	4,442.16	South Dakota	2,201.36
Honolulu	3,244.97	South Florida	8,803.52
Idaho	1,061.88	Southern Ohio	7,350.56
Indianapolis	2,656.20	Southern Virginia	6,100.82
Iowa	2,521.09	Southwestern Virginia	2,933.23
Japan	Spokane	2,394.72
Kansas	2,094.04	Springfield	986.88
Kentucky	3,889.95	Tennessee	5,827.24
Lexington	450.34	Texas	9,346.38
Liberia	300.00	Upper South Carolina	2,585.59
Long Island	1,744.04	Utah	817.61
Los Angeles	17,753.09	Vermont	1,014.01
Louisiana	6,999.53	Virginia	15,922.79
Maine	2,096.16	Virgin Islands	203.87
Maryland	12,027.46	Washington	10,200.00
Massachusetts	20,943.87	Western Massachusetts	6,953.90
Mexico	160.00	Western Michigan	3,498.85
Michigan	10,088.72	West Missouri	1,689.52
Milwaukee	2,783.65	Western New York	6,140.98
Minnesota	6,001.84	Western No. Carolina	1,982.23
Miscellaneous	122.23	West Texas	4,113.30
Mississippi	3,390.71	West Virginia	1,484.60
Missouri	2,876.39	Wyoming	1,827.22
Montana	1,686.55		
Nebraska	1,825.79	Total Received	\$428,055.70

THE widow Wan Oi, half-paralyzed, lives with her three children in a hillside shanty on the outskirts of the refugee city of Hong Kong. Unable to move, she has no chance for a normal existence; unable to work, she has no way of providing for her family. But last Christmas, Wan Oi and her children had a full dinner in their hillside hut, their first square meal in months.

When in the autumn one of the diocesan magazines published Wan Oi's story, an elderly Churchwoman, herself living on a pension, read it and wanted to help. She sent a check for five dollars to the Presiding Bishop's Fund for World Relief, with the request that it be used to buy Christmas dinner and new clothing for the little Chinese family. The Presiding Bishop wrote to the Bishop of Hong Kong, asking him to locate Wan Oi. After several days of searching, she was found, and the money was given to her in time for a Christmas celebration.

Wan Oi is only one of the many needy persons who was helped because some Church member took an interest in her story. For the past twenty years, the Presiding Bishop's Fund for World Relief has been the channel through which the need for direct and personal giving has been filled. It was the holocaust of World War II that first awakened in Episcopalians a widespread realization of the needs of the world's suffering peoples. The large numbers of Jews persecuted by the Nazi regime, the European refugees driven from their homes by war, stirred the imagination and the sympathy of the whole United States. Churchmen turned to the Church to help them to give, and contributions for world relief poured in to the National Council.

Need for Organization

Although the General Church Budget annually designated money for world relief, there was at the time no organized way of handling voluntary contributions over and above the budget appropriation. As contributions kept coming, it became clear that organization was a necessity. The December, 1940, meeting of the National Council took action, and created the Presiding Bishop's Fund for World Relief, "to receive contributions from Church



HELP THROUGH YOUR CHURCH HELPS MORE

WORLD REFUGEE YEAR



A Vital Force for Good

people for the relief of human needs created by the war; such funds to be distributed as designated, or as approved by the Presiding Bishop. . . ."

The end of World War II revealed the extent of war's destruction. Vast government relief programs were established; but something else was needed, for government agencies can not serve the life of the Church nor provide the Church with necessary resources. At the 1946 General Convention, National Council was asked to raise at least one million dollars for world relief during the triennium 1947-1949. The fund was to be allocated by the Presiding Bishop and the National Council for the relief and inter-church aid program of Church World Service, working through the World Council of Churches in Eur-

ope, and through the inter-church National Christian Councils in Eastern Asia.

Since its beginning, the Fund has been an effective instrument of Christian giving, for the instinct that made Churchmen seek to give through the Church rather than through secular agencies was economically as well as theologically sound. Contributions to the Fund are used entirely for actual relief; no deductions are made for administration. Often, secular agencies must use for administration up to fifty per cent of contributions. The Church, when it works through Church World Service and the World Council of Churches, and using their facilities, is able to save money on administration and obtain a wider and fairer distribution.


Contributions to the Fund are used, too, for the Share Our Surplus program, perhaps the most economical relief program in existence. Surplus food and ocean transportation are donated by the United States government, while the Church takes care of promotion, distribution, and inland transportation costs. Through the program, one dollar makes available to the needy more than three hundred pounds of food—almost ten times the amount made available through other agencies.

Special Care Is Taken

A contributor may designate how his money is to be used, perhaps for a specific area or even for one person. As in the case of the widow Wan Oi, great care is taken that the money be used exactly as specified.

Giving through the Fund has in the past five years almost doubled, and Episcopalians have become increasingly aware of pressing world needs. In 1956 the Presiding Bishop asked for additional help in the Hungarian crisis, and the Church responded promptly and generously. Within the year, more than two hundred thousand dollars had been sent to Hungary for refugee relief. Each year since 1949, \$7,000 from the Fund has strengthened the work of the Diocese of Hong Kong among refugees there, and other recent contributions have resettled White Russian refugees from the Chinese city. When, late last year, a typhoon ripped through parts of Japan, the Church was able to send more than \$15,000 to the Japanese Church for relief and rehabilitation. Other grants go to resettlement projects, orphanages, homes, camps—to any place or person in need. In 1959, Episcopal giving through the Fund totalled more than \$145,000, while six million pounds of government surplus food relieved the hungry because of the Fund.

The slogan for the Fund, "Help Through Your Church Helps More," holds true in more ways than one. The hungry have been fed, the sick healed, the prisoners visited, the homeless resettled, all at the smallest possible cost. Episcopalians created the Fund because they wanted to help people through the Church, and the Fund has helped them to see the Church as the vital force that it is, and should be, in world affairs.



Read A Book: Some Lenten Suggestions

By the Rt. Rev. ARTHUR LICHTENBERGER

WHEN the first Lenten Book was written and published, I do not know. It is, I think, a rather recent custom for a person or a publisher to sponsor a book, usually of a devotional nature, written especially for reading during Lent. But surely the practice of using that season of the Church Year as a time for deepening and enlarging one's comprehension and understanding of the Christian faith is as old as Lent itself.

Lent was used by the early Church as a time of instructing and preparing men and women for baptism. It was also a period of discipline for those Christians who in various ways had broken the fellowship and could not receive the Holy Communion until they were admitted again after a time of penitence. Both the catechumens and penitents were learners under discipline. To be a disciple, of course, means to be a learner. Lent is for discipline then in this sense of the word, that we grow in the knowledge and love of God through worship and prayer and abstinence, through study and moral effort. One of the means of growth readily at hand, now that books are so plentiful and available, is through reading. This is one of the ways by which God leads us along the way of renewal.

But what to read? There are plenty of suggestions to those who want help in choosing Lenten reading: lists of books recommended by various people, special collections set apart in the parish library or on the church book table. Some will turn back to a well-known favorite, finding there each year some new insights. This is particularly true, I think, of a first rate devotional book.

Whatever else we may read as part of our Lenten exercise, however, I would hope that we might do some special and concentrated reading and studying of the Bible. If you have access to a good commentary, you might for example take Jeremiah, or I Corinthians, which are part of the daily lectionary for Morning and Evening Prayer during Lent. Read a portion each day and use the commentary to help you "mark, learn, and inwardly digest" what you read.

A Study Help

Then I would recommend the Bible Reading Fellowship *Notes*, Series A. These are published quarterly throughout the year in England and may be obtained by writing to the Bible Reading Fellowship, 411 Cedar St., Bridgeville, Delaware. For each day there is a Bible passage with a brief commentary. The subject for the first two weeks of this Lent is The Cross in the Old Testament. This is followed by a study of St. John's Gospel. If you begin reading the Bible in Lent with such an aid, I think you will most likely continue when Lent is over. The pamphlets of the Bible Reading Fellowship make a good supplement to our own *Forward Day by Day* for daily use throughout the year.

For Our Day

What about books written in our own time? There are many good ones which are particularly appropriate for Lenten reading. Any comprehensive list of them would be very long, so I have chosen five which cover a variety of subjects, none of these is

long or difficult to read, but they are all of immediate and lasting interest. The first is the *Life of Evelyn Underhill* by Margaret Cropper (New York, Harpers, 1958). Anything written by Miss Underhill is of lasting interest and worth and can be read again and again. If the name Evelyn Underhill means nothing to you, do get to know her and her books.

A very different sort of book is Max Warren's *Challenge and Response* (New York, Morehouse-Barlow). This consists of six studies in missionary opportunity, lectures given by Dr. Warren, General Secretary of the Church Missionary Society, at the College of Preachers in 1958. Here is basic and contemporary theology for the missionary task of the Church in our time.

A Pattern Observed

Another recent book that I would recommend heartily is *New Patterns for Christian Action* by the Rev. Samuel J. Wylie (Greenwich, Seabury Press), a brief, ninety-four page volume about Christian unity. Not about what has been done by the Churches or a proposal for reunion, but, as Mr. Wylie says in the Preface, "a series of observations on the unity that does in fact exist throughout the Church, in constantly growing measure, and a plea for more courageous action toward such unity in the New World." Your eyes will be opened and your heart warmed and encouraged as you read this.

Theology by Lincoln

Then there is *The Almost Chosen People* by the Rev. William J. Wolf (New York, Doubleday). This is a study of the religion of Abraham Lincoln, a very readable account of the development of Lincoln's religious convictions. Dr. Wolf contends with full justification, I believe, that "Lincoln is one of the greatest theologians of America—in the sense of seeing the hand of God intimately in the affairs of nations."

The final book I would recommend has the subtitle, "The Gospel for the Ordinary Christian." That should appeal to us all, and I think you will find that the book as well as the description of it does speak

continued on page 25

AN INVITATION TO OUR READERS

Next month you will be looking with some interest, we hope, at the first issue of **THE EPISCOPALIAN**.

In April and succeeding months, the Editors plan to share with you their enthusiasm for, and their curiosity about, the Church, its members, and its place in the contemporary world scene.

Perhaps you would like to share this venture with someone who might like to receive the Church's new magazine: A shut-in, a young person off in college or the armed forces, a family interested in knowing more about the Episcopal Church.

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THE EDITORS

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SIGNING contract for student center and church site are (left to right) Willis R. Christian of the Construction Advisory Board; Canon W. C. Heffner; Bishop Yashiro; the Rev. Michael Yamamoto; Hiroshi Sho, grandson of the last Ryukyuan king, and two members of the Sho family

Japanese Primate Visits Okinawa

THE Most Rev. Michael Hinsuke Yashiro, Presiding Bishop of the *Nippon Seikokai*, marked the close of a busy year with the ordination of two men to the priesthood during a visit to Okinawa. Fellow classmates at the Bishop Williams Theological Seminary in Kyoto, the Rev. Peter Shinjo and the Rev. Michael Yamamoto, were ordained at the Church of SS. Peter and Paul, Naha. Mr. Shinjo is the second Okinawan to be ordained in the eight year history of the Okinawa Mission and will serve as assistant at All Saints' Church, Shimabukuro, as well as editor of the Mission's Japanese language newspaper. Mr. Yamamoto, recently appointed Director of University work for the Church in Okinawa, is one of two priests assigned to the island by Bishop Yashiro.

The Bishop was also on hand for the signing of a contract of sale for a strategic site close to the University of the Ryukyus. This important land purchase, made possible by the United Thank Offering, will be used for a student center and a parish church. The land was purchased from Hiroshi Sho, grandson of the last king of Okinawa, and is situated just in front of the royal mausoleum, where the kings of Okinawa have been buried for hundreds of years.

Bishop Yashiro's tour of Okinawa

brought to an end a strenuous year. A host at the hundredth anniversary celebrations of the Church in Japan held in Tokyo last April, he has since preached throughout Japan both for the *Seikokai* and for the Japanese Council of Churches of which he is Vice-President.

● The Rt. Rev. KENNETH ABBOTT VIAL, retiring assistant bishop of the diocese of Tokyo of the *Nippon Seikokai*, has announced that he will remain in Japan. Bishop Vial is a member of the Society of Mission Priests of St. John the Evangelist, a monastic order commonly known as the Cowley Fathers. A resident of Japan since 1935, he will live in the new home established for Tokyo members of the S.S.J.E. . . . JOHN NOBORU, graduate of St. Paul's University, Tokyo, and a teacher of English in a village school in the Diocese of South Tokyo, has been selected by the Rt. Rev. I. H. Nosse of Yokahama, Japan, to study for two years at East Tennessee State College. Mr. Noboru, whose expenses will be paid by Bishop Nosse and Tennessee Church people, will study subjects which will enable him to contribute to the development and stabilization of his community and the *Nippon Seikokai* when he returns home.

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Read A Book

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directly to you. The author is Peter Day, Editor of the *Living Church*, the book, *Saints on Main Street* (Greenwich, Seabury Press). We are all called to be saints which, in the New Testament sense of the word; means to be a living member of the Church. We are rediscovering in our day the place and function of lay people in the Church. Peter Day's book is a valuable contribution to this process.

Some Recent Books

The History of the Cross by Norman Laliberte and Edward N. West (New York, Macmillan. \$15).

Receiving the Word of God by Robert E. Terwilliger (New York, Morehouse - Barlow. \$2.75). The Bishop of New York Book for 1960.

Politics and Evangelism by Philippe Maury, General Secretary, World Christian Movement (New York, Doubleday. \$2.95).

Telling People About God and Thine Own Child (Greenwich, Seabury. \$1.75 each). Teachers' manuals for the latest of the Seabury vacation church school courses, for younger and older juniors, respectively.

Focus: Rethinking the Meaning of Our Evangelism by Malcolm Boyd (New York, Morehouse - Barlow, Paper, \$1.80).

Churchmen in the News

• The Rev. A. KENNETH CRAGG, scholar, author, and teacher in Islamic studies, has been appointed to the faculty of St. Augustine's College, Canterbury. For the past three years Mr. Cragg has served as Canon Residentiary of St. George's Cathedral, Jerusalem, and Director of the study program of the Near East Christian Council. . . . The Rt. Rev. RICHARD MILLARD, Suffragan of California, was consecrated at Grace Cathedral, San Francisco on February 2, with the Presiding Bishop as consecrator and the Rt. Rev. James A. Pike, Bishop of California, and the Rt. Rev. Edward L. Parsons, retired Bishop of California, as co-consecrators.

The Standard Bearers

continued from page 6

for all Episcopalians, even though he will no longer be editor and publisher of FORTH.

Most people in the Church do not know much about William Leidt as a person. He has never been a speechmaker and promoter. He has not had the time or the inclination. He has always preferred to let his products and his actions speak for themselves.

William Leidt and Sarah, his tall, handsome bride of some thirty-four years, have lived in Scarsdale, N. Y., for most of their married life. There Sarah has been an indefatigable worker for the Diocese of New York.

The Leidts' children are: William, Jr., Sarah (usually called Sally), and Peter. William and his growing family live in Sharon, Mass., Sally is a research chemist for the DuPont Company in Wilmington, Del., and Peter is on duty with the U. S. Army near Bordeaux, France.

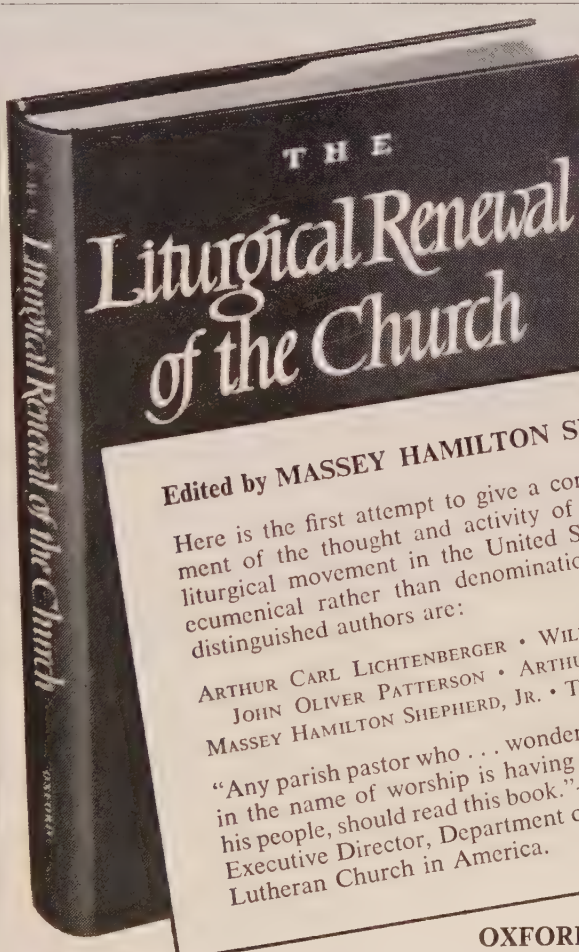
The senior Leidts live quietly, do a little travelling, and enjoy reading

and other pursuits when they have a free moment.

As an editor, William Leidt has been known as a careful craftsman and a skilled student of typography. Fellow editors in the Associated Church Press have always admired the easy reading and clean lines of FORTH and the attractive type faces Bill has selected.

In the twenty years of its history as successor to *The Spirit of Missions* as the officially sponsored national magazine of the Church, FORTH has served quietly and well as the standard bearer of Episcopal magazine journalism. Under William E. Leidt's leadership, FORTH has faithfully presented the Mission of the Church to all who would hear it.

We who now start work on THE EPISCOPALIAN thank God for the gift of William Leidt to the Church. We thank the editor of FORTH for the standard he has held high these years past. And we pray that we may receive the strength and the insight to serve the Church through THE EPISCOPALIAN in the days to come.



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Mr. Shedd, an engineer, is a relative newcomer to the Church, while his wife, who was a teacher before their marriage, has been an Episcopalian all her life. They live with their six-month-old daughter Justine in Natick, Mass., where they are members of St. Paul's parish. It

would be easy for them to view the local congregation and its program as the end of their family responsibility toward the Church. However, they have looked beyond the parish borders for a way to make a specific contribution to a missionary need, and have chosen to underwrite a full scholarship in the unusual program at St. Mary's School, Sagada, in the Philippines (FORTH, January, page 20).

In the mountains surrounding Sagada, there are five different tribes, traditional enemies, whose reconciliation is of great concern to the Church. The Philippine government runs elementary schools in each tribal area, and this is opening new worlds to the younger generation, but it is still all within the tribal structure. St. Mary's High School in Sagada is bringing one boy each year from each of the five tribes to the school, where they get further education and learn to live with their traditional rivals. There is no money at St. Mary's for scholarships for these boys, so the program is being financed from outside the area. Part of the scholarship program's success will belong to the Shedd's of Natick, Mass. Through the Overseas Department of National Council they have taken as their Special Project the support of one of St. Mary's scholarship students for one year. For a young man of an Igorot tribe they have agreed to pay tuition, room and board, and incidental expenses at St. Mary's.

Information about this and other Special Projects can be had by writing to Special Projects, Overseas Dept., 281 Park Avenue South, New York 10, N.Y.

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College Work

continued from page 19

ulty to help families see their place in the whole parish life.

The collegiate center or extension of the parish is another way which the Church has found to minister to students and faculty. Usually this is a Canterbury House or center close to the campus. The parish church may be some distance away, but it is still the heart of the Christian community and the place where all gather to worship on Sunday. Week-day worship and a program for students is held in the collegiate center. This is the approach at the University of Oregon. There, where there are more than 700 in the Episcopal community, a tutorial or "cell group" procedure is followed. The chaplain meets with small groups of students and faculty to study and discuss the Church, society, and the individual. Much time is also directed to individual counselling. The University offers the use of a classroom where the chaplain celebrates Holy Communion weekly.

Extension of the parish to the campus, without a special chaplain, takes place at Colorado State College. Sunday services in the nearby parish bring out a healthy seventy-five per cent attendance of Episcopal students and faculty (average in similar situations is ten per cent). Canterbury House on the campus is used for weekly services and informal gatherings. Conflicting needs of worship and recreation, however, call for a chapel on campus.

A variation of the parish extension approach took place at San Diego State College, where there was a full-time college chaplain but no space for him. Before a storefront Canterbury center was started, the chaplain's office was in the rear of the church's nave. Today Canterbury activities are held in the new parish house but must share rooms with other parish groups and church school classes. In this setting, where College Work is conceived of as "a teaching mission and a personal counselling service with Canterbury Association as a center for developing lay evangelists among students and faculty," there is a decided need for a separate building on campus.

Where the parish church is close enough to the campus, an effective ministry is possible for a combined congregation of town and college residents. This is the traditional "town and gown" community. In this way, the Church is able to reach students, faculty, and staff without a separate building. Together the town and college church members worship, conduct church school, and participate fully in the life of the parish. In many cases, additional programs are set up for college stu-

dents by the parish church. The work of Calvary Church in conjunction with the University of Missouri, Stephens College, and Christian College in Columbia, Missouri, is an example of this kind of ministry. Episcopal student and faculty membership from the three campuses is about 700. A central aspect of College Work in this setting is the Community of Common Prayer, intended to strengthen the corporate life of the church by regular partici-

continued on next page



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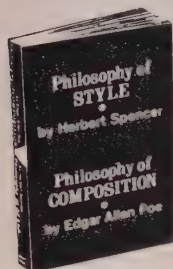
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College Work

continued from page 27

pation in Holy Communion, the daily Offices, and daily personal devotions. Those who belong adopt a discipline and pledge to follow both purpose and discipline.

Some dioceses or a group of parishes provide a separate house or residence for the college chaplain which is not a part of a particular parish in the community. Performing the same function is the building known as the student center. Both the chaplain's residence and the student center are focal points of weekday programs for students, faculty, and college administrators, who are encouraged to worship and to attend Sunday services in parishes in the community. College Work at the Atlanta University Center takes place in the first of these two settings, and has its center at the chaplain's home, two miles from the University Center. Non-Episcopalians as well as Episcopalians are encouraged to meet there for counselling, Bible discussion, and in-

formal faculty-student gatherings. A special outreach is made to overseas students. The sprawling University Center with its six institutions and 3,600 students presents a unique opportunity for College Work. In such a setting, a visible symbol of the Church on or near the campus could have profound influence. Thus a Canterbury Center on campus would not only be a practical means of expanding the College Work program, but would serve as a striking witness for the entire academic community.

The several settings in which College Work goes forward illustrate its general philosophy and goals and at the same time point up individual challenges and material needs. What may be crucial in one situation may be relatively unnecessary in another. Where "only one more room" may be the plea in one place, an entire chapel may be needed elsewhere. Half of the Church School Missionary Offering of 1960 will be allocated to the College Work program. Specifically it will be used for buildings: chapels,

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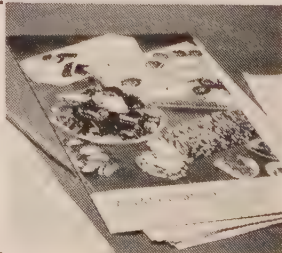
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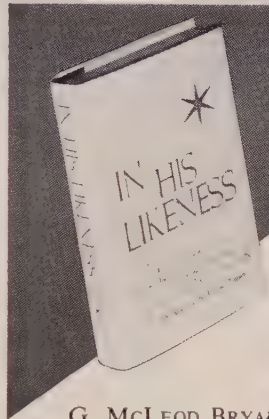
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- 14 Maundy Thursday
- 15 Good Friday
- 16 Easter Even
- 17 Easter Day
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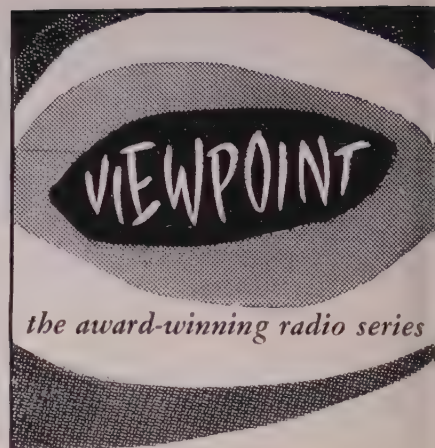
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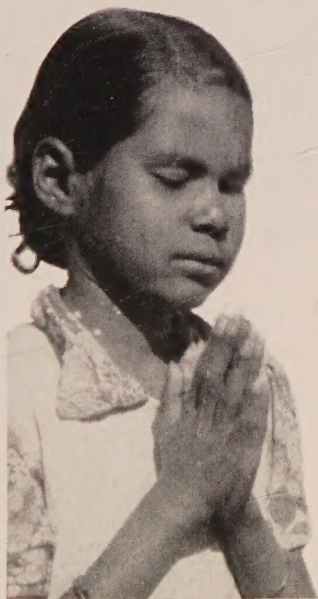
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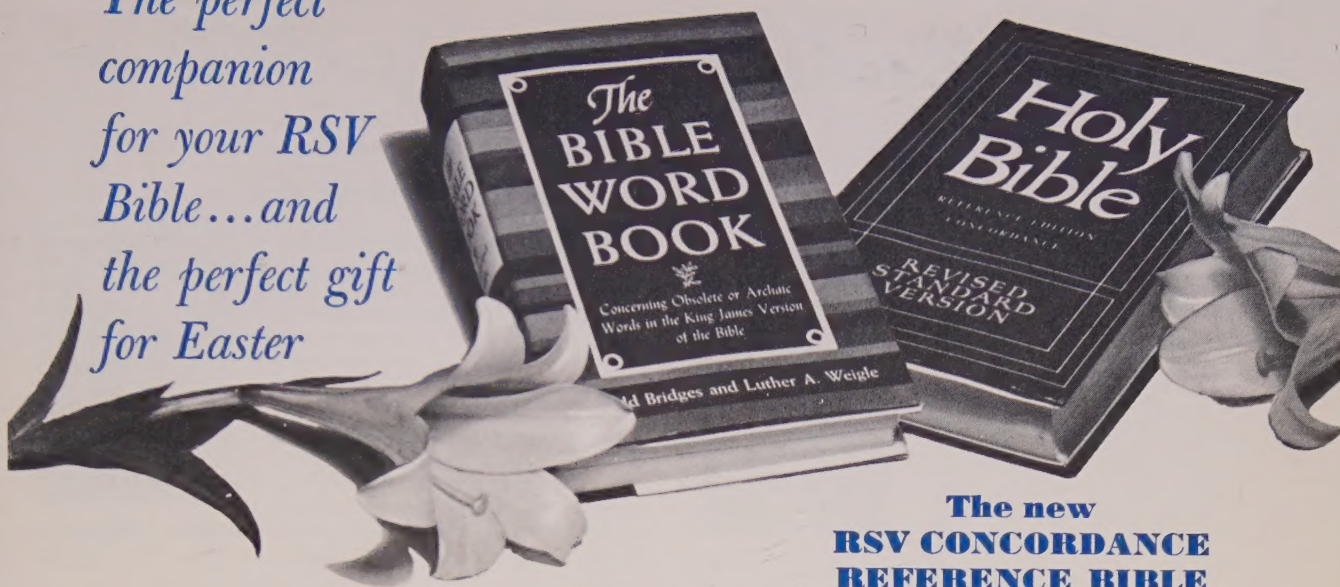
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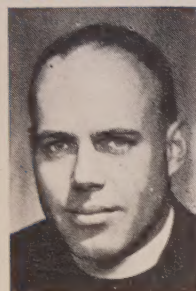
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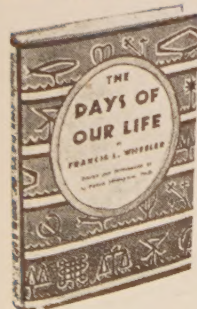
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